End the plastic nature; accordingly as Aristotle writes in his Physics, Move *K<*1 <bv<n$* amov tW%;rp iravroc, That miud and nature were both together the cause of this universe*—

Nevertheless, we cannot but observe iu this place, that though that poet speaks more than once of God singularly, as also calls him *mundi fabricator i* aod *ille opifex rerum,* and *mundi me-lioris origo;* yet notwithstanding, where he writes of the making of man, Pagan-like, he affirms him, though to have been made by God, yet according to the image or likeness of the gods, which govern all things.

> Sfttictiuft his animal, mcntisquc oapacius
> alias, itaerut adlmc, et quod dominari in
> catrtora posset; Natus homo *mi*: sive
> hunc divino semine fecit, lite opifcx
> rerura, mundi melioris origo : Sive
> rccens tcllus, scduotaquo nuper ab alto
> /Etberc$_{f}$ cosjnati rctincbat scmiua coeli.
> ijuam satus lapcto^ mistam fluvialihus
> undis$_{y}$ Finxit iu e'.Bgirm nuxlerautum
> ctmcta doorutii*
>
> The iK>!)lcr being, with a mind posscsi,,
> Wag wanting yct$_{F}$ that should coaimand the
> ro«t.
> That Maker, the best world's original, *
> Kttfter him fram'd of need celestial;
> Or oartby which late he did from heaven divide,
> Some sacred sccdx retained to heaven allied :
> Which with the living stream Prometheus mixt,
> And irt that artificial structure fixt
> The form of all the all-ruling deities.

And because some may probably bepuzzled with this seeming contradiction, that one God should be said to be the maker of the whole world aod of man. and yet the government of all should be attributed to gods plurally, and man said to be made in the image and likeness of the .gods; we shall therefore add h€re$_{f}$ that according to the tenor of the Pagan theology, the inferior and minor gods